

National Anti-Slavery Standard.

PUBLISHED WEEKLY, ON SATURDAY.

AT TWO DOLLARS PER ANNUM.

AMERICAN ANTI-SLAVERY SOCIETY,

131 Nassau St., New York.

AND AT THE OFFICE OF THE

PENNSYLVANIA ANTI-SLAVERY SOCIETY,

107 North Fifth St., above Arch, Philadelphia.

Letters for publication, or relating in any way to the editorial

business, should be addressed to "Editor of the National

Anti-Slavery Standard, New York, or Philadelphia."

Advertisements, or relating in any way to the business

of the paper, should be addressed to "Publisher of the

National Anti-Slavery Standard, New York, or Philadelphia."

Rate of advertisement, 10 cents per line each insertion.

Pro-Slavery.

ARGUMENT FOR THE REOPENING OF THE

SLAVE TRADE.

(The writer of the following letter was formerly editor of the

Southern Cultivator, and is now editor of the Southern

Cultivator, published at Charleston, S. C., in the University

of Georgia.)

From the Georgia Constitutionalist.

UNIVERSITY OF GEORGIA, Feb. 7, 1859.

JAMES GARDNER, Esq., My Dear Sir,

THE "FUTURE OF THE SOUTH" is a subject which

is now in the view of the country, and which

is the subject of much discussion. It is a subject

which is of great importance to the South, and

which is of great importance to the whole

country. It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

great importance to the whole country.

It is a subject which is of great

importance to the South, and which is of

wrong to white men in Georgia, or elsewhere, a particle

more than I should by bringing in Germans from their

fatherland to do the same thing. I have a moral right

to do the one thing, have to do the other. If the

negroes are wild and worthless, that is his business to

look after, not another man's.

DANIEL LEE.

MORAL AND RELIGIOUS DESTITUTION OF

THE SLAVE STATES.

(We copy the substance of an address, in behalf of the Southern

States, lately delivered in Philadelphia by the Rev. Joseph C.

Stiles, D. D., Secretary of the Society. The report is from the

Rev. Joseph C. Stiles, D. D., Secretary of the Society.)

CONFERE THE North and the South. There is both

destitution and power in the North and the South, but

the destitution comparatively abundant in the South; the

power in the North.

In the South they have not the same knowledge as at

the North, they have not the same facilities—Sunday

schools and churches—for diffusing that knowledge. Not

only is the white population inferior in this respect, but

one-third of the entire population of the South are

colored. How far, then, are they below us in actual

knowledge? And they are as far below us in the actual

diffusion of that knowledge. There is one minister to

every nine hundred people in the North—one to thirteen

hundred in the South. Then, again, the Northern are

a general rule, better educated—one in three belonging

to these denominations where the ministry is, as a general

rule, well educated—while in the South the ratio is but

one in six. Again, the salaries of the ministry are not

sufficiently large to enable them to give their entire atten-

tion to the work of the ministry, and the people are about

twice as hard to reach as in the North.

The characteristic of the North is Missionary power

both in ministers and in money. The wealth of the

North lies more in the Church than in the State. One

of every hundred belongs to the Church in the North; one

of every two hundred in the South. The North

claims forty millions of Church property. They are

trained to give in the North. Missionary destitution

abounds at the South. The power to alleviate it is placed

in the hands of the North.

Another argument is founded on the geographical

relation of the North to the South, compared with its

relation to the rest of the world. They are side by

side, and have means of intercourse bringing them near

together. The climate brings the Northern man South in

winter, and the Southern man North in summer. Com-

mence brings them together—social relation brings them

together. To reach any other people we have to cross

the ocean, traverse a continent, learn a language, and

break down barriers of caste and color before we can

commence our operations. There is a prior obligation

to bring the gospel to those at hand.

If we are passing them by, to preach to foreign

lands, will it not arouse jealousy and strife between

these sections of the country?

Then consider our national brotherhood. We all make

one country. We have one covenant of fraternity.

When in countless men congregate together, in our

weakness they unite for protection. In a covenant thus

formed there is an obligation to do all that is possible to

advance civilization, and the mutual interests of both

parties. But it is the Gospel, and the Gospel only, that

can do this, and does everything that tends to

its advancement. Now, then, can we honestly hold to

this union and withhold from them that Gospel from

which, alone, they can derive all these benefits we wish

to afford them?

When two human beings are thrown together, they

violate their human nature if their common difficulties

and trials and struggles do not bring them nearer to-

gether. The inhabitants of the North and South, together

endured hardships and sufferings before they were driven

together by the force of circumstances. In the early

settlement of this country they struggled and fought

and conquered together; together they formed a Consti-

tution, together they fought and bled in resistance to

aggression in 1812, and conquered together. And again,

in the war with Mexico, they together stood side by

side, and commanded the admiration of the world by their

education and valor. They met together in our great

statesmen, coming from every part of our happy land.

Every one of our achievements have brought us together.

We are bound closer together by every step in

our history, and compelled more and more to love one

another.

This covenant of brotherhood is sanctioned by our

so that all the contributions to the Society go directly to

the Southern members.

I believe, before God, from the past and present con-

dition of our Church and country, that it is the duty of

the North and South to cultivate friendly relations. If

the regard slavery as a sin, is there a better way to remedy

it than by doing together what the Gospel commands? Is

it not the duty of the North and South to do together

what the Gospel commands? Is there any other

means, if we withhold that Gospel? Is there any other

way to combat the ultra sentiment of the South than by

the Bible?

How shall the Church and State, that has had this war

in all her borders, be harmonized? The Southern people

are and are doing a great deal for the slave. They

have done more, as much as all the Missionary

Societies in the world. In some places they have neigh-

bored churches, and ministers to labor for the slave

alone. In many places public sentiment requires the

master to look after the spiritual interests of the servant.

The North wants a knowledge of what the South is

doing. Though there is a great deal of good doing for

the slave, there are objections to slavery in view of polit-

ical economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

cal economy, and the slave is not a subject of politi-

routes south of us. Every Southern man, with that law

of our statutes, will avoid Michigan as he would a

plague. He will seek those avenues of communication

where his rights of hospitality are respected—where he is

permitted to carry with him those attendants whom cus-

tom or education or habit have rendered necessary to

him. The railroad routes through Indiana and Ohio and

Pennsylvania will obtain, as the result of this legisla-

tion, those advantages which are driven from our own

territory. But what are abolitionists for this? What

is it that they are so anxious to do? Is it not a

mission to pull down rather than to build up? Is it not

devoted to a fierce and sanguinary warfare against the

South, and is it not the policy of this warfare to override

natural and constitutional rights?

The manner of the passage of the bill through the

House was in perfect keeping with the character of the

bill. We have seen the bill, we have seen the











